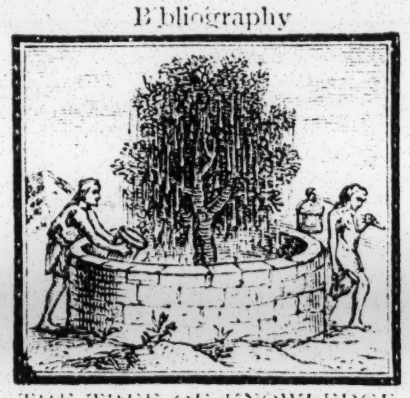
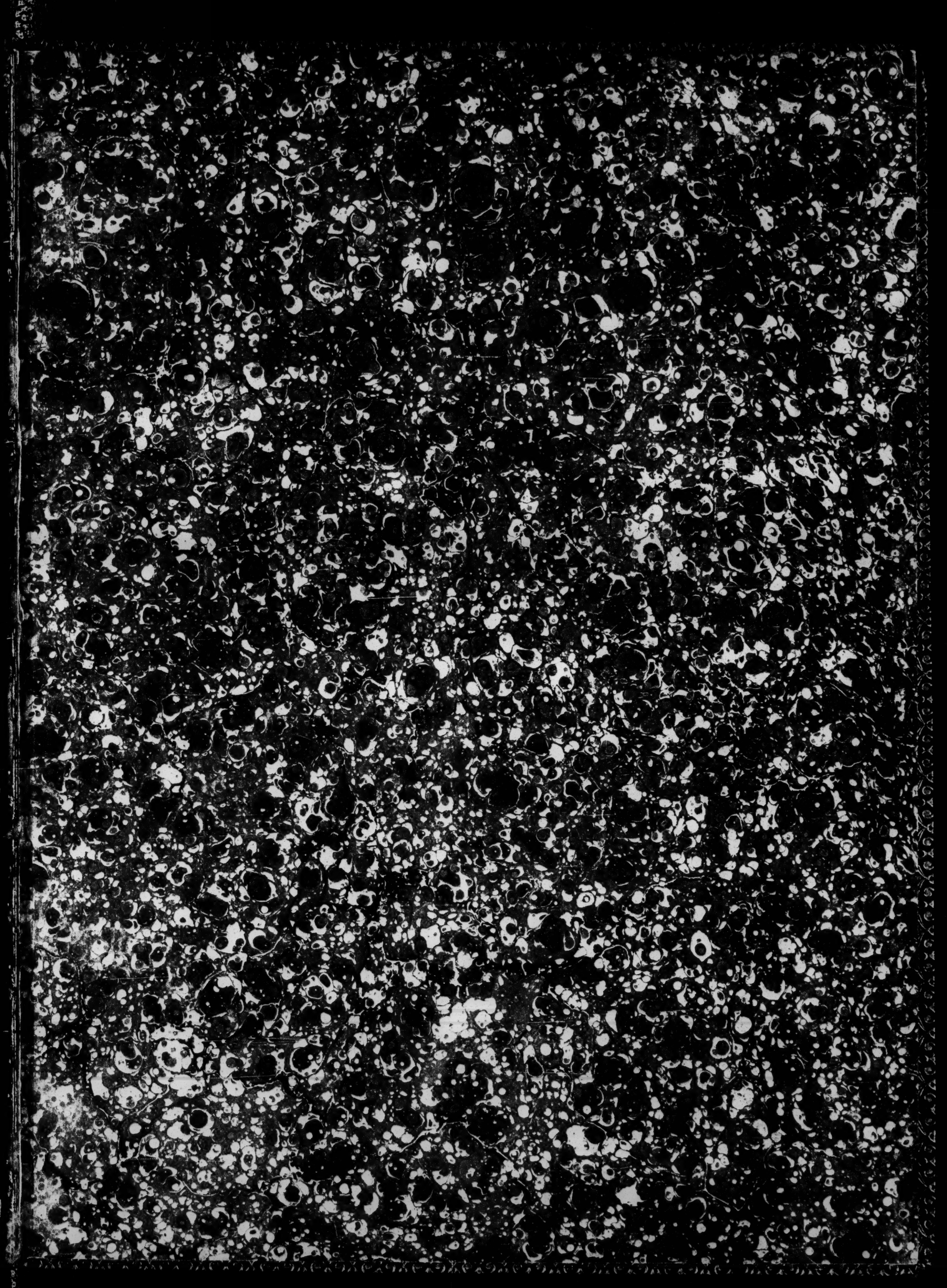
Bibliography



THE TREE OF KNOWLEDGE

HENRY STEVENS of Vermont,
FSA, &c. 4 Trafalgar Square.
London. 1882



ARTICLES

TO BE

INQVIRED OF

VVITHIN THE DIOCESSE OF

HEREFORD:

In the first Visitation of the Reverend Father in God,

MATTHEVV,

LORD BISHOP

HEREFORD.

Printed at *London*, by *Richard Badg.*
1635.

The Tenour of the Oath, to be Miniſtred to the *Church-wardens and Side-men.*

YOu ſhall ſweare, that you, and every one of you, ſhall and will duly conſider, and diligently enquire, of all and every one of theſe Articles here given you in charge; and that all affection, or favour, or hatred, or hope of reward and gaine, or feare of diſpleaſure, or malice of any perſon ſet aſide; you ſhall and will preſent all and every ſuch perſon, or perſons, of your pariſh, or within it, as have committed any offence or fault, or made any default, mentioned in theſe, or any of theſe Articles; or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default: Wherein you ſhall deale uprightly and fully according to the truth; neither preſenting, nor refuſing to preſent any, contrary to the truth: having in this action GOD before your eyes, with an earneſt zeale to maintaine truth and vertue, and to ſuppreſſe vice, and to diſcharge your owne conſciences. So helpe you GOD, and the holy Contents of this Booke.

God ſave the King.

Articles to bee enquired of in the Dioceſſe of *Hereford*, at the Viſitation, holden in the yeere of our *Lord*, 1635.

Chap. 1. Concerning Religion and Doctrine.

1 WHether bee there any abiding in your Pariſh, or reſorting to it, who haue wilfully maintained any hereſies, errours, or falſe opinions, contrary to the faith of Chriſt and holy Scripture? Or that doe impugne any of the 39. Articles of Religion, agreed vpon in Anno 1562. and eſtabliſhed in the Church of England? And is the declaration which the Kings Maieſty prefixed before thoſe 39. Articles, concerning the ſetling of the queſtions in difference, duly obſerued by all within your Pariſh, according to his Maieſties commandement?

2 Whether be there any within your Pariſh, that deny, or perſwade any other to deny, withſtand, or impugne, the Kings Maieſties authority, and ſupremacie, in cauſes Eccleſiaſticall within this Realme?

3 Whether be there in your Pariſh any that haue béene, or is vehemently ſuſpected to haue béene preſent at any vnlawfull aſſemblies, conuenticles, or mætings, vnder colour or pretence of any exerciſe of Religion? or doe any affirme and maintaine ſuch mætings to be lawfull?

4 Whether be there any abiding in, or reſorting to your Pariſh that are commonly reputed to be ill affected in matter of the religion, profeſſed in our Church, or taken to be Recuſant Papiſts, refuſing to repaire vnto the Church, to heare diuine Seruice, and to receiue the holy Communion? Or that haue or doe publiſh, ſell or diſperſe any ſuperſtitious, ſeditious, or ſchiſmaticall Bookes, Libels, or Writings, touching the Religion, State, or Eccleſiaſticall gouernement of this Kingdome of England? Preſent their names, qualities, and conditions, if you know or haue heard of any.

Chap. 2. Concerning publike prayer and adminiſtration of the holy Sacraments.

1 WHether haue any in your Pariſh ſpoken, or declared any thing in derogation, or deprauation of the forme of Gods worſhip, eſtabliſhed in the Church of England, and the adminiſtration of the Sacraments, Rites, and Ceremonies, ſet forth and preſcribed in the booke of Common Prayer? Or doe any preach, ſpeak, or declare, that the Booke of Common Prayer containeth any thing, that is repugnant to the holy Scripture, or not mæt to be vſed?

2 Whether hath any in your Pariſh cauſed, procured, or maintained any Miniſter, to ſay any common or publike prayer, or to adminiſter the Sacrament of Baptiſme, or of the Lords Supper, otherwiſe, or in any other manner, than is mentioned in the ſaid Booke of Common prayer? Or whether hath any interrupted, hindred, let, or diſturbed the Miniſter in reading of Diuine Seruice, or adminiſtration of the Sacraments, in ſuch manner as is mentioned in the ſaid Booke? Or hath any interrupted him in his preaching, or reading the Homilies?

3 Whether is the Sacrament of Baptiſme rightly and duly adminiſtred, according to the forme preſcribed in the Booke of Common Prayer; with due obſeruation of all Rites and Ceremonies preſcribed to be vſed in the ſame; without adding or altering of any part of any prayers, or interrogatories? and whether is the ſigne of the Croſſe vſed in the adminiſtration of it?

4 Whether hath the administration of the Sacrament of Baptisme beene at any time deferred longer than till the next Sunday or Holiday, immediately following the birth of the childe?

5 Whether is the Sacrament of Baptisme refused to be administred to any children, borne in, or out of wedlocke, their birth being made knowne to the Minister of the Parish, and they offered vnto him to be baptized? or haue any such children died vnbaptized?

6 Whether haue the Parents of the childe baptized beene at any time admitted to be Godfathers and Godmothers to the same? Or haue any beene admitted to be Godfathers or Godmothers to any Childe before they haue receiued the holy Communion? Or haue any Godfathers or Godmotherrs vsed any other answers or speech in baptisme, than is by the Booke of Common Prayer appointed? Or haue they giuen vnto the children baptized any name that is absurd, or inconuenient for so holy an action?

7 Whether haue any children beene baptized in priuate houses, or by any Lay-person or Midwife, or popish Priest; or by any other than your owne Minister? and haue such children thus priuatly baptized, if they liued, bin afterwards brought vnto your Church, that the Congregation and the Minister of the Parish (in case they were not baptized by him) might be certified, whether they or any of them, were lawfully baptized or no?

8 Whether haue the children that haue beene borne to any Popish Recusant, or Recusants in your Parish, beene publikely baptized in your Parish Church, by your owne Parson, Vicar, or Curate? or by whom else were they baptized, or where, to your knowledge, or as you haue heard?

9 Whether hath the blessed Sacrament of the Lords Supper, beene duly and reuerently administred in your Church or Chappell, so often, and at such conuenient times, that, at least thrice euery yeare (whereof once at Easter) euery parishioner within your parish, being of the age of sixteene yeares, or vpwards, might receiue the same?

10 Whether is the said blessed Sacrament deliuered vnto any, or receiued by any of the communicants within your parish, that vnreuerently doe either sit, stand, or leane, or that doe not deuoutly and humbly kneele vpon their knees, without collusion or hypocrisie?

11 Whether haue any of your parish, which are openly knowne to liue in notorious sinne without repentance, or any excommunicate persons, or Schismaticks, common and notorious deprauers of the Religion and Gouernment of this Realme, (without vnfained sorrow shewed by them for their impietie and wickednesse) beene admitted to be partakers of the Holy Communion?

12 Whether hath any of your parish bin debarred from the said holy Communion without iust cause, or without intimation giuen to the Ordinarie, or Bishop of the Diocesse

Chap. 3. Concerning the Church, the furniture, and possessions thereof.

WHether haue you in your Church or Chappell, the whole Bible in the largest volume of the last translation; the Booke of Common Prayer, the two Books of Homilies, and Bishop Iewels Apologie, all well and fairely bound? And whether haue you also in your Church, the forme of the diuine Seruice for the 5th. day of [illegible] and the 27th. of March, and the Booke of Constitutions or Canons Ecclesiastical?

2 Whether haue you in your Church or Chappell, a Font of stone, set in the ancient vsuall place, whole and cleane, and fit to hold water, a conuenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continually vpon the Table at the time of Diuine Seruice; and a faire Linnen cloth laid thereon at the time of administring the Communion? And whether is the same Table placed conueniently, so as the Minister may best be heard in his administration, and the greatest number may reuerently communicate? ordinarily doth it stand vp at the east-end of the Chancell, where the Altar in former times stood, the end thereof being placed North

and South? Is it at any time vsed vnreuerently, by leaning or sitting on it, throwing hats or any thing else vpon it, or writing on it, or is it abused to any other prophane or common vse? and whether are the ten Commandements set vp on the East end of your Church, or Chappell, where the people may see and reade them, and other chosen sentences also written vpon the wals of your said Church or Chappell, in places conuenient for the same purpose?

3 Whether haue you in your said Church or Chappell, a conuenient seat for your Minister to reade Diuine Seruice in, together with a comely Pulpit, set vp in a conuenient place, with a decent cloth or cushion for the same, a comely large Surplice; a faire Communion cup of siluer, and a couer agreeable to the same; a flagon of siluer or pewter, with all other things and ornaments necessarie for the celebration of Diuine Seruice and administration of the Sacraments? And whether haue you a chest, wherein to put the almes of the poore, with three locks and keyes vnto it; and another chest for the keeping of the bookes and ornaments of the Church?

4 In the said chest haue you a Register booke in parchment, wherein to register christnings, weddings, and burials? and is the same book written and kept in all points according to the Canon, and is the christian name of the Mother as well as of the Father therein duly registred? and is there a transcript thereof transmitted euery yeare into the Bishops principall registry; haue you also a faire paper booke, wherein euery preacher which is a stranger, is to subscribe his name, the day he preached, and by whose authority he is licensed? And haue you also a Table set vp in your Church, of the degrees wherein by law men are prohibited to marie?

5 Whether is your Church or Chappell, with the Chancell thereof, and your Parsonage house or Vicarage house, & all other houses thereto belonging, your parish Almes house and Church house, in good reparations? and are they imployed to godlie and their right holy vses, and if any of them be ruinated and wasted, in whom is the default? And is your Church, Chancel and Chappell decently & comely kept, as well within as without? and are the seats in them well maintained; the steeple and bels preserued, the windowes not stopt vp, but well glazed, the roofe and wals cleane, the whole floore kept paued, plaine, and euen; and all things there in orderlie and decent sort, without dust, straw or litter, or any thing that may be either noisome, or vnseemely for the house of God?

6 Is there any in your parish that hath or doth refuse to contribute towards the reparation of your Church, or towards the prouision of such things as belong thereunto?

7 Whether is your Church-yard or Chappell-yard well fenced, and kept without abuse? and if not, whose is the default? hath any person encroached vpon the Church-yard, by setting vp any kinde of building or fence vpon it, or by opening any doore, gate, or stile into it? hath any vsed that place (consecrated to an holie vse) prophanely or wickedly? hath any quarrelled or stricken one another, either in the Church or Church-yard? hath any person behaued himselfe rudely, and disorderly in either, or vsed any filthy or prophane talke, or any other rude and immodest behauiour in them? haue any Plaies, Feasts, Banquets, Suppers, Church ales, Drinkings, Temporall Courts, or Leets, Lay-iuries, Wakes, exercise of dancing, stoole-ball, foot-ball, or the like, or any other prophane vsage, beene suffered to be kept in your Church, Chappell, or Church-yard? Haue any annoied your Church-yard, or the fence thereof, by putting in any chattell, by hanging vp of clothes, or by laying any dust, dung, or other filthinesse there? When graues are digged, are the bones of the dead reuerently vsed, and decently interred againe, and laid vp in some fit place as beseemeth Christians? And is the whole consecrate ground kept free from swine, and all other nastinesse?

8 What Legacies haue beene giuen to the vse and benefit of your Church, and how haue they been bestowed? who hath receiued & detained them without due imployment?

whether doth any detaine or imbezell, or hath sold and made away, any of the Churchgoods, or vsed or imployed them otherwise than by law they ought to be?

9 Whether is your Church full, or vacant of an incumbent? and if vacant, who receiueth the fruits thereof, and who serueth the Cure, and by what authority? and whether is it a Parsonage, Vicarage, or Donatiue?

10 Whether doth any priuate man or men, of his or their owne authority, erect any pewes, or build any new seats in your Church? and what pewes or seats haue beene so built: by whose procurement, & by whose authority? And are all the seats and pewes in the Church so ordered, that they which are in them may all conuentently kneele downe in the time of prayer, and haue their faces vp toward the holy Table? Are there also any kinde of seats at the East-end of the Chancell aboue the Communion Table, or on either side vp euen with it?

11 Whether hath any in your Parish defaced, or caused to be defaced, or hath purloined any Monuments or Ornaments in your Church, or any inscriptions of brasse, any lead, or stones there, or the glasse-windowes?

12 Whether hath any popish Recusant being lawfully excommunicate, or any other excommunicated person beene buried in your Church or Church-yard, before absolution from that censure and excommunication obtained? and if yea, then by whom, and when?

13 Whether be the profits, tithes, or any commodities Ecclesiasticall, belonging to the Parsonage or Vicarage of your Parish, conuerted to the vse and benefit of the Patrons, or of any other, and by them received and detained; and how long haue they beene so? And, is there but a Curate or stipendary Priest kept in any place, where you haue heard or doe beleeue an incumbent should be possessed?

14 Whether haue you a true Terrier of all the Glebe-lands, Meddowes, Gardens, Orchards, Houses, Stocks, Implements, Tenements, and portions of Tithes, within your Parish or without, belonging to your Parsonage or Vicarage, taken by the view of honest men in your said Parish, appointed by the Ordinary? and whether is it safely kept and preserued, and in whose hands? and whether hath there a true Copie thereof, vnder the hands of the Minister and Churchwardens, beene transmitted, and laid vp in the Bishops Registry, there to continue for a perpetuall memorie thereof? And if you haue no such Terrier yet made, you the Churchwardens and Side-men together with your Parson or Vicar, or in his absence, your Curate, are now appointed to make diligent enquiry of the premises, and to make, subscribe, and assigne the said Terrier, and to bring in a true Copie of it into the Bishops Registry, as is aforesaid.

Chap. 4. Concerning the Ministers of Gods holy Word, and Preachers, and Lecturers.

1 WHether is your Minister, Parson, Vicar or Curate, a Graduat in either of the Vniuersities, yea or no? And if he be a Graduat, then of what degree is he, and what kinde of Hood doth he vse to weare in the Church?

2 Whether is your Minister a licensed Preacher, yea or no? and if he be licensed, then by whom? and whether doth he preach vsually in his owne Cure, or in some other Church or Chappell neere adioyning, where there is no Preacher, once euery Sunday? and how often hath he beene negligent in so doing? doth he also preach standing, and in his Cassock and Gowne, not in a Cloake, with his Surplice, and Hood also, if he bee a Graduat, and with his head vncouered? And if he be not a licensed preacher, whether doth he take vpon him in his owne Cure, or elsewhere, to expound any Scripture, or matter of Doctrine, or doth he keepe himselfe only to the reading of the Homilies, published by authority; and besides, procure Sermons to be preached amongst you, once euery moneth at least, by such as are lawfully licensed, and doth he or his Curate vpon euery Sunday when there is no Sermon, reade some one of the Homilies prescribed by authoritie, and before the said Homilie, vse that forme of prayer only which is prescribed in the fifty fiue Canon?

3 Whether

3 Whether is your Minister resident with you vpon his Benefice? or if absent, how long time hath he beene so; and where is he resident for the most part? and doth he in his absence make allowance to the poore? and what allowance doth he make? hath he any other Benefice? and doth hee supplie his absence by a Curate that is licensed to preach? and what allowance doth he make to his Curate?

4 Whether is your Curate licensed by the Bishop of the Diocesse? And whether doth your Minister or Curate, serue any more Cures than one? if yea, then what other Cure doth he serue, and how farre are his Cures distant, one from the other?

5 Whether hath any being no Minister, or Deacon, presumed at any time to reade Common Prayers openlie in your Church or Chappell, or to serue the Cure of your Parish? or whether hath any Deacon, not hauing receiued the full order of Priesthood, taken vpon him alone to administer the Communion in your Church or Chappell? you are to present the names of any that haue herein offended?

6 Whether doth your Minister, Preacher, or Lecturer, begin his Sermon at any time, or part of the Diuine Seruice, but immediatelie after the Belæse, called the Nicen Creed? Doth he before his Sermon, (or Homilie, if he reade one) vse any forme of prayer of his owne inuenting or chosing, or doth he containe himselfe within that briefe forme only, which is prescribed in the 55. Canon; thereby to moue the people to ioyne with him in prayer, for Christs holy Catholike Church, and for the Kings most excellent Maiestie (naming Him, and His Royall Titles) for the Queene, the Prince, and the royall Issue; for the Archbishops also and the Bishops, for the Counsell, the Nobilitie, the Magistracy, and Commons of the Land, and to giue thankes to God for the faithfull departed out of this life? and doth he alwayes conclude it with the Lords Prayer? Doth he also after the Sermon or Homilie, vse any kinde or forme of prayer? or doth he pronounce the blessing out of the Pulpit, wherewith the Church vseth to dismisse the people? or doth he conclude onely, with, Glorie to God the Father, the Sonne, and the Holy Ghost; and then comming from the Pulpit to the reading-seate, doth he there proceed to the remainder of the Diuine Seruice, before he giueth the blessing?

7 Whether doth your Minister say Diuine Seruice vpon Sundayes and Holidayes and other dayes appointed to be obserued, as Wednesdaies and Fridaies, and the eues of euery Sunday and Holiday, as also the day of the conuersion of S. Paul, S. Barnabies day, and euery day of the holy weeke next before Easter; at fit and vsuall times, according to the forme prescribed in the Booke of Common Prayer, in a reuerent manner, and as audibly and distinctlie, as he vseth to preach? doth he reade all those Psalmes, and Lessons, and no other, with the Collect, Epistle and Gospell, which are appointed for the day; at the end of euery Psalme? doth he stand vp and say, Glorie be to the Father, &c. and leaue out the Contents of the Chapters? after the Lessons doth he vse any other Psalme or Hymne but those which the Booke of Common Prayer hath appointed; doth he read the Creed of S. Athanasius, (called the Quicunque vult) on all those daies for which it is appointed, and the Commination on Ashwednesday? Doth he at all times as well in preaching or reading the Homilies, as in reading the prayers and the Letanie, in administring the holy Sacraments, solemnization of Mariage, burying of the dead, Churching of women, and all other offices of the Church, duly obserue the orders, and rites prescribed, without omission, alteration, or addition of any thing? And doth he in performing all and euery of these, weare the Surplice dulie, and neuer omit the wearing of the same, nor of his Hood, if he be a Graduat?

8 Whether doth your Parson or Vicar, hauing a Curat vnder him, notwithstanding reade Diuine Seruice himselfe vpon two seuerall Sundaies in the peare, publikely at the vsuall times, both in the forenoone and afternoone, in the Church which he possesseth? and whether doth he also administer both Sacraments, as often in euery peare in such

manner

manner, and with the obseruation of all such rites and ceremonies, as are prescribed in the Booke of Common Prayer in that behalfe?

9 Whether doth your Minister, Preacher, and Lecturer euery yéere foure times, of purpose and expressly, at large teach and declare the lawfull authoritie which the King hath ouer the State, both Ecclesiasticall and Ciuill, and the iust abolishing of all forraigne power or iurisdiction ouer the same?

10 Whether doth your Minister publish in his Sermons any doctrine which is new and strange, and disagréeing from the word of God, and from the Articles of Christian faith and Religion, agréed on, and published, Anno Dom. 1562. And whether doth he teach any thing, which he would haue the people religiously to obserue and beléeue, but that which is agréeable to the Scriptures, and that which the Catholike fathers and ancient Bishops haue gathered out of that doctrine according to the Canon?

11 Whether doth your Minister goe to the administration of holy baptisme, euer immediately after the second Lesson? Doth he alwayes (at first) aske, whether the childe be baptized already or no: Afterward, doth he euer vse, and neuer omit both to take the childe in his hands, and also to make the signe of the Crosse, so as to touch the childes forehead in making the same? Doth he at any time baptise but in the font, or with any bason, or paile, or other vessell set into the Font? hath he euer deferred, or willingly neglected, or refused to baptise any infant within the Parish, being in danger of death, notice thereof hauing beene giuen to him? And hath any childe died without baptisme by his default?

12 Whether doth your Minister or Curate often admonish the people that they defer not the baptisme of their infants any longer, than the Sunday or Holiday next after they are borne, vnlesse vpon a great and reasonable cause, declared to the Minister or Curate, and approued by him; nor that they procure them to be baptized at home without great necessity?

13 Whether hath your Minister admitted any person to answer as Godfather or Godmother at the Christening of a childe, that hath not before receiued the holie Communion, and is not able to recite the Lords prayer, the ten Commandements, the Articles of Beléefe, and to answer to the same being required? And doth he at the Font, as soone as he hath baptised any childe, admonish them to bring the childe to the Bishop to be confirmed, as soone as it hath learned the catechisme?

14 Whether doth your Minister euerie Sunday and Holiday, before euening prayer, where no Sermon was wont to be, for halfe an houre, or more, catechise and instruct, the youth and ignorant persons of your Parish, in the ten Commandements, the Articles of Beléefe, and the Lords Prayer? And whether doth he vse for that purpose, the Catechisme set forth in the Booke of Common Prayer, and diligently heare, instruct, and teach them, in the said Catechise? or what other catechisme doth he vse, either in publike or priuate? And whether be the youth and ignorant persons of your Parish sent in due time vnto the Church, by them that ought to send them, to be catechised and instructed by the Minister? and if not, you are to present the names of those that make default in sending them, and of all those that vse not to come?

15 Whether are your afternoone Sermons, if there were wont to be any, turned into catechising, by question and answer, where and whensoeuer there is no great cause apparent to the contrary, and is this truly and sincerely performed without mockery, or in shew only?

16 Whether doth your Minister administer the holy Communion, at least thrice in the yéere (whereof once at Easter) to euery parishioner in your Parish that is fiftéene yéeres of age, and vpwards? And whether doth he first receiue the same himselfe, knéeling, on euery day that he administreth it to others; and administreth it to none, but

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to such as doe kneele at the receiuing thereof? And whether doth he vse the words of institution, according to the Book of Common Prayer, without alteration, at euery time that the Bread and Wine is renewed? doth he also deliuer the Bread & Wine to euery communicant seuerally, & with his owne hand, repeating to euery one all the words appointed to be said, at the distribution of the holie Bodie and Bloud of our Lord Jesus, & vpon no pretence omitting any part of the words, or saying them all but now and then, to many at once. And whether is there warning giuen by him to the parishioners publickly in the Church, at morning prayer, the Sunday before euery time of his administring of the holy Communion, for their better preparation thereunto?

17 Whether hath your Minister admitted vnto the holy Communion any of his Cure or flocke, which he openly knowne to liue in sinne notorious without repentance, or any that haue maliciously and openly contended with their neighbours, before they be reconciled; or any Churchwardens or Sidemen, who hauing taken their oathes to present to their Ordinarie all such publike offences as they are particularly charged to enquire of, in the Parish; haue and doe notwithstanding, wittingly, and irreligiously incurre the horrible crime of periury, either in neglecting, or refusing to present such publike offences as they themselues know or haue heard to be committed within your Parish?

18 Whether doth your Minister admit vnto the Communion any that refuse to be present at your publike prayers; or who are notorious deprauers of the booke of Common Prayer and administration of Sacraments, or of the Orders, Rites, or Ceremonies therein prescribed, or of any thing contained in the 39. Articles, or in the Booke of ordering Priests and Bishops; or who haue spoken against, or depraued his Maiesties Soueraigne Authority in causes Ecclesiasticall, vnlesse they and euery of them doe first acknowledge their repentance for their sin, and promise to doe so no more?

19 Whether doth your Minister or Curate admit any to the Communion before they can say their Catechisme and be confirmed?

20 Whether doth your Minister, together with the Church-wardens and Questmen, take diligent héed and care, not only that all and euery of your owne parishioners doe receiue thrice euery yéere; but also that no strangers of any other parish do come often and commonly to your Church, from their owne Parish Church, or doe there receiue the holy Communion?

21 Whether doth your Minister before the seuerall times of the administration of the Lords Supper, admonish, and exhort his parishioners, if any of them haue their conscience troubled and disquieted, to resort vnto him, or to some other learned Minister, and open their griefe, that they may receiue such ghostly counsell and comfort, as their conscience may bee relæued, and by the Minister they may receiue the benefit of Absolution, to the quiet of their conscience, and auoiding of all scruple? And if any man confesse his secret and hidden sinnes, being sicke, or whole, to the Minister, for the vnburthening of his conscience, and receiuing of spirituall consolation or ease of minde from him, doth hee the said Minister, or hath hee at any time, by word, writing, or signe, openly, or couertly, directly, or indirectly, reuealed and made knowne to any person whatsoeuer, any crime or offence so committed to his trust and secrecy?

22 Whether hath your Minister solemnized mariage betwéene any person vnder the age of one and twenty yéeres, without the consent of their parents or gouernours; or hath he married any without a Ring, or in times prohibited, or without the Banes first published, thrée seuerall Sundayes or Holidayes, in time of diuine Seruice, in y seuerall Churches or Chappels of their seuerall abodes, without a speciall license from the Arch-Bishop, or Bishop of the Diocesse, or his Chancellor, first had and obtained? And doth

he begin in the bodie of the Church, and then goe vp to the Table, as is appointed: whether doth your Minister so oft, as there is any mariage, appoint to haue a Communion: after the Gospell doth he say a Sermon (if he be licensed to preach) wherein to declare the office of man and wife, according to holy Scripture, or else read that which the Church hath appointed to be read at matrimony:

23 Whether doth your Minister vse the forme of thanksgiuing for Women after childbirth, or hath he admitted thereunto, any women begotten with childe in adultery, or fornication, without license of his Ordinary:

24 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call vpon his Parishioners, to giue somewhat according to their abilities, to godly and charitable vses; especially, doth he enforce it vpon them, at the time of the oblation, or offering before the Communion, and vpon their sick beds, or when they make their Wils:

25 Whether doth your Minister or Curate resort vnto such as be dangerously sicke in your Parish (if he be sent for, or notice thereof be giuen to him) to instruct and comfort them in their distresses, according to the order of the booke of Common Prayer: not omitting then especially to moue them earnestlie to liberalitie towards the poore:

26 Hath your Minister euer refused to burie any which ought to bee interred with Christian buriall: Or hath he deferred the same longer than he should: Doth he goe before the corpse to the graue, and there say the whole Seruice appointed, not omitting the Lesson or any other part: Doth he deuoutly kneele when he saith the prayers, & the collect at buriall; Or hath he admitted any to Christian buriall, which by the Lawes of the holy Church, or of this Realme, ought not to be so interred:

27 Whether doth your Minister, being a Preacher, and hauing any Popish Recusant, or Recusants in your Parish, labour diligently with them from time to time to reclaime them from their errors: Or otherwise, is he ouer conuersant with them, or suspected to fauour them:

28 Whether hath your Minister (or any other, taking vpon him the calling of a Minister) preached, baptized children, (except in case of necessitie) solemnized mariage, churched any women, or ministred the holie Communion, in any priuate house or houses: If yea, then where, when, and how often hath he done it:

29 Whether doth your Minister euery six moneths, in your Parish-Church, openlie in the time of Diuine Seruice, vpon some Sunday denounce and declare, excommunicate by name, such as doe perseuere in the sentence of excommunication, not seeking to be absolued: And whether hath he said Diuine Seruice whilest any excommunicate person hath beene present in the Church: Or hath he admitted any person that hath beene excommunicate, into the Church, without a Certificat of his absolution from the Ordinarie: Or hath he staied or forborne to denounce any excommunication or suspension, that hath beene sent him from his Ordinarie:

30 Whether hath your Minister beene at any priuate meetings or conuenticles to consult there about the impeachment, or deprauing of the Doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernment and discipline of the Church, or to practise any forme of their owne, either for worship or discipline:

31 Whether doth your Minister vpon Sundayes at morning prayer, declare vnto the Parishioners, what fasting dayes and holidayes are to be kept the weeke following:

32 Whether doth your Minister in the Rogation dayes, goe the perambulation of the circuit of your Parish, saying and vsing the praters, suffrages, and thanksgiuing to God, appointed by Law, according to his dutie; thanking God for his blessings, and praying for his grace and fauour:

33 Whether

33 Whether doth your Parson or Vicar maintaine and kæpe in due reparation the mansion house and all other edifices belonging to his parsonage, or vicarage, without suffering them to grow into ruine or decay.

34 Whether hath your Minister taken vpon him to appoint or hold, any priuate or publike Fasts, preaching, or lecturing, prophesies or exercises, not approued by publike authority?

35 Whether is your Minister studious in holy Scripture, and abstaineth from mechanicall trades, bodily labour, soliciting of causes in Law, and all other imployments not befitting his calling and holie function? Doth hee vsually weare a Gowne with a standing coller, and slæues strait at the hands, and a square cap? Doth he in tourneying vse a cloake with slæues, commonly called a Priests-cloake, without guards, buttons, or cuts? Doth he at any time in publike weare any coife or wrought night-cap, but only a plaine cap of black silke, satten, or veluet? Doth he at any time goe abroad in his doublet and hose without a coate or cassock, or weare any light coloured stockings?

36 Whether is your Minister suspected or knowne to haue obtained his Benefice by any symoniacall compact, directly or indirectly? or whether is he reputed to be an inconstinent person, a frequenter of Tauernes, Innes, or Alehouses, a common gamester, or player at dice or cardes, a common swearer, or drunkard, or otherwise faulty in any other kinde that is scandalous to his function?

37 Whether hath your Minister publikely in your Parish-Church or Chappell, once euery yære, read ouer the Constitutions and Canons Ecclesiasticall, agreed vpon by the Clergie of both Prouinces, Anno Dom. 1603. in such manner as the same is commanded to be done?

38 Whether is there any in your parish, who hauing bæne admitted into holy orders, either Deacon or Priest, doth voluntarily relinquish and forsake his calling, and liueth in the course of his life as a mære Lay-man?

39 Whether are any admitted to preach in your Church, who do not before the Churchwardens, subscribe their names in your booke prouided for that purpose, and the day when he preached, and the name of the Bishop or Bishops of whom they had license to preach?

40 Whether doth any Preacher particularly impugne and confute any doctrine deliuerd by any other Preacher in the same Church, or in any Church mære adioyning, before he hath acquainted the Bishop of the Diocesse therewith, and receiued order from him, what to doe in that case?

41 Whether haue you any lecturer in your Parish, and on what day is the Lecture? if any such be, doth he twice at the least, euery yære, reade Diuine Seruice, both morning and euening, two seuerall Sundayes, publikely in his Surplice and Hood? And also twice in the yeere administer both Sacraments, with such Rites and Ceremonies as are prescribed by the Booke of Common prayer?

42 Whether doth euery Lecturer read Diuine Seruice according to the liturgie printed by Authority, in his Surplice and Hood, before euery Lecture?

43 Whether hath your Preacher or Lecturer behaued himselfe in his Lectures and Sermons, as he ought to doe, teaching obedience, and edifying his auditory in matters of faith and good life, without intermedling with matters of State, or other discourses not fit for the Pulpit; and without fauouring of abetting Schismaticks, or Separatists, that are at home or abroad?

44 Whether haue you any Lecture of combination set vp in your Parish, and if so, whether is it read by a companie of graue and orthodox Diuines, neare adioyning, and in the same Diocesse? And whether doth any one of them preach in a Gowne, and not in a cloake, and when and by whom were they appointed?

45 Whether is any single Lecturer (maintained by a corporation) suffered to preach

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there, he not first professing his willingnesse to take vpon him a Liuing, with cure of soules; nor actually taking such a Benefice or Cure, so soone as it shall be fairely procured for him? And whether hath he a setled contribution, allotted to the Lecturers place, or is it arbitrary, and for this Lecturer onely?

Chap. 5. Concerning Matrimony.

1 WHether be there any in your Parish that haue maried within the degrees of affinity or consanguinity, by the law of God forbidden, and expressed in a certaine Table, published by authoritie, in Anno, 1563. And if any haue so maried, what be their names? and where were they maried, and by whom?

2 Whether hath any béene married secretly, in priuate houses, or without their Parents or Gouernors consent signified, being vnder the age of twenty one yéeres?

3 Whether doe any persons being lawfully maried, liue asunder vnlawfully; and in whom is the default?

4 Whether haue any persons béene maried, the banes hauing not béene thrice published, thrée seuerall Sundayes or Holidayes, in time of Diuine Seruice, without license from the Archbishop, or Bishop of the Diocesse, or his Chancellor? who were present at such mariages? and what Minister maried them?

5 Whether haue any persons, by license, or without, béene maried in your parish Church, neither of them, at that time, dwelling in your Towne?

6 What Popish Recusants, or their Children, haue béene married in your Parish? in what sort was that matrimony solemnized? when? and by whom?

7 Whether doe any heretofore diuorced, or not, kéepe company at bed and board, with any other man or woman, than with the person that he or she were maried vnto? what be their names? when and where were they maried, and how long haue they so continued together?

8 Whether haue you any in your Parish, which liue together as man and wife, and yet not knowne, by whom, where, or when they were maried?

9 Whether doe the new maried persons (the same day of their mariage) duly receiue the holy Communion? If not, by whose default is it?

Chap. 6. Concerning the Churchwardens and Sidemen.

1 WHether bee the Churchwardens chosen by the Minister and Parishioners yéerely in Easter wéeke, according to the 89. Canon? And whether hath any taken vpon him to bee Churchwarden, not being so Chosen? Or hath any continued aboue one yéere in his office, without a new choice?

2 Whether haue the Churchwardens retained any of the Church goods, in their hands, and not made a iust account at their going out of their Office, of what they haue receiued, & expended; or not deliuered to their successors, by bill indented betwéene them, whatsoeuer money, or other things belonging to the Church, ỹ remained in their hands?

Are there in your parish yéerely two, thrée, or moe, discréet persons, either chosen by the Minister and Parishioners in Easter wéeke, or if they cannot agrée, appointed by the Ordinarie, to be Sidesmen or Assistants in ioynt office with the Churchwardens?

4 Doe the Churchwardens and Sidesmen, or Assistants, diligently see that all the Parishioners doe duly resort to the Church, vpon all Sundayes and Holidayes; and there continue the whole time of Diuine Seruice and Sermon; suffering no idle persons to walke, or talke, or stand idle either in the Church, Church-yard, or Church-porch, during the time of diuine Seruice or Sermon, but causing them either to come into the Church, or else to depart? and haue they the said Church-wardens and Sidemen, forborne either for reward, fauour or affection, to present them, that haue béene, or are negligent in comming to Church, or that vse to walke or talke therein, or that haue béene found by them standing idle, or talking abroad, either in the Churchyard, or

streets

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ſtreets, in the time of diuine Seruice, or Sermon, on Sundayes or Holidayes; or that haue not receiued the Communion yéerely, at ỹ feaſt of Eaſter, or in one moneth after?

5 Doe you know of any Church-wardens, which within forty dayes after Eaſter in their yéere, did not exhibit to the Biſhop or his Chancellor, the names and ſurnames of all the pariſhioners, as well men as women, which being of the age of 16. yéeres and vpward, receiued not the Communion at the Eaſter before? And haue you this yéere exhibited a bill of them?

6 Whether doe the Churchwardens againſt euery Communion, aduiſe with the Miniſter about the prouiding of a ſufficient quantity of fine white-bread, and of good and wholeſome wine, for the number of communicants that are to receiue? And is that wine brought in a cleane and ſweet ſtanding-pot of pewter, or of other finer mettall?

7 Whether haue ỹ Churchwardens ſuffered the Church, Church-yard, or Chappell, to be prophaned by Playes, Games, Feaſts, Banquets, Suppers, Church-ales, Drinkings, Temporall Courts, or Leets, Lapſuries, Muſters, &c. at any time acted, kept or held in them?

Chap. 7. Concerning the Pariſhioners.

1 WHether doe any in your Pariſh prophane any Sunday or Holiday by any vnlawfull gaming, drinking or tipling in Tauernes, Innes, or Alehouſes, in the time of Common Prayer, & Sermon, or by working, & doing the works of their trades, & occupations? whether do any in your pariſh buy or ſell, or kéep open their ſhops, or ſet out any wares to be ſold, vpon Sundayes or Holidayes, by themſelues, their ſeruants, or apprentiſes, or haue they any otherwiſe prophaned the ſaid dayes?

2 Is there any in your pariſh, that hath béene heard to impugne, or ſpeak againſt the Rites and Ceremonies of the Church of England, or the lawfull vſe of them, or to affirme by word or writing, that the forme of making and conſecrating Biſhops, Prieſts, and Deacons, or any thing therein contained, is repugnant to the word of God, or that the gouernment of this Church, vnder his Maieſtie by Archbiſhops, Biſhops, and other Eccleſiaſticall Offices, is Antichriſtian? Or hath ſpoken reproachfully, or diſgracefully, of the Kings Maieſties Courts Eccleſiaſticall, or the proceédings thereof.

3 Haue you any in your Pariſh, that do come to the Sermon only, and not to diuine Seruice, or which vſe to come late to Church, & to depart from Church before the bleſſing be giuen, wherewith they are to be diſmiſſed at the end of ſeruice: or that do not reuerently behaue themſelues, entring into the Church, & during the time of diuine Seruice, deuoutly kneeling, when the generall confeſſion of ſins, the Letany, the ten Commandements, and all prayers & collects are read, and vſing all due and lowly reuerence, when the bleſſed name of the Lord Jeſus is mentioned, and ſtanding vp when the Articles of the Beliefe are read: or which doe couer their head in the Church, (vnleſſe it be for infirmity, in which caſe they may only weare a coife or night cap;) or which doe then and there giue themſelues to babling, talking, or walking, and are not attentiue to the prayers and hymnes, and to heare Gods word read and preached?

4 Whether doe any within your Pariſh, men or women, being 16. yeeres of age and vpward, or any other, lodging, or commonly reſorting to any houſe in your Pariſh, wilfully abſent themſelus from your pariſh Church, or Chappell vpon Sundays & holidays, & other days appointed, at morning & euening prayers, or refuſe to receiue the communion, or perſwade others from comming to Church, or receiuing ỹ holy communion?

5 Whether haue you any popiſh or puritanicall Recuſants, in your pariſh, that be of inſolent behauiour, not without publike offence: or that do boldly buſie themſelues in ſeducing or withdrawing others, either abroad, or in their owne families, from the religion eſtabliſhed in the Church of England? And how long haue the ſaid popiſh or puritanicall recuſants obſtinately abſtained, either from Diuine Seruice, or from the Communion? whether of any long time, or of late only?

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6 Are there any in your Parish, who doe absent themselues at any time from your owne Church, and doe resort to any other Parish or place to heare other preachers? or are there any in your Parish, that doe communicate, or that doe baptise their children in any other Parish?

7 Is there within your Parish in any house or familie, any one that is called or reputed a Chaplaine, or that is knowne or supposed to haue entred into holy Orders? Or any that liueth there as a scholler? present their names if there be any such, and how long they haue bæne there?

8 Is there any in your Parish, who do refuse to haue their children baptized, or themselues to receiue the Communion, at the hand of your Minister, because hee is no preacher?

9 Whether doth any maried woman within your Parish after childbirth neglect to come to Church according to the Booke of Common Prayer, to giue thankes to God for her safe deliuerance, vailed in a decent manner, as hath bæne anciently accustomed? And doth she then kneele in some conuenient place nigh to the Communion Table, while the Priest (standing by her) giueth thankes for her? And if there be Communion, doth she then offer her accustomed offerings and receiue the holy Communion?

10 Haue any in your Parish spoken slanderous and reproachfull words, either against your Minister, to the scandall of his calling; or against the mariage of Ministers, or their wiues; or against their neighbours, defaming them touching any crime of Ecclesiasticall cognisance?

11 Whether is the fifth day of Nouember obserued and kept in your Parish, with prayer and thanksgiuing to God, in such forme, as is by publike authority appointed for that day?

12 Whether haue you any in your Parish that are commonly knowne, or reputed to be blasphemers of Gods holie Name, common and vsuall swearers, drunkards, vsurers, filthy-speakers, adulterers, fornicators, incestuous persons, baudes, concealers or harbourers of fornicators or adulterers? haue any in your Parish bæne detected of such notorious crimes, and what penance haue they done for the same?

13 What corporall punishment, for any such offence, hath bæne commuted and changed into a pecuniary mulct, or summe of money, by any Ecclesiasticall Judge exercising iurisdiction within this Diocesse, by vertue of any grant or commission? what was the summe of money by any of them so receiued and taken; and to what vses was the same imployed? And whether vpon such commutations, was the vnfained repentance of the delinquent published in the Church?

14 Whether doe all Fathers, Mothers, Masters, and Mistrisses, cause their children, seruants, and apprentises, to come to the Catechisme on Sundayes and Holidayes, before euening prayer, to be instructed, and taught therein? And those that doe not their duties herein, in not sending them to it, or in not comming, or not learning and answering, you shall present their names?

15 Whether haue any in your parish, receiued or harboured any woman gotten with-childe out of wedlock, and suffered her to depart without punishment first inflicted on her by the Ordinarie? You shall truly present as well the partie harbouring, as harboured, and who is suspected to be the Father of the childe?

16 Whether is any person or persons suspected or detected, heretofore of incontinencie, and therefore departing out of your Parish for a season, is now returned againe; or in what place else is he or she now abiding, to your knowledge, or as you haue heard; you shall not faile to present the whole truth in that behalfe?

17 Whether are there any lately deceased in your Parish, whose last Wils and Testaments haue not yet bin proued, or did they die intestate? And if so, who hath taken vp-

on him the administration of their goods: & whether by lawfull authority from the Ordinary or without: what be ỹ names of such deceased, & of their executors or administrators:

18 What persons be excommunicated in your Parish, and for what cause, to your knowledge, and how long haue they stood excommuntcate: and whether do any of them, not being absolued, presume to be present in ỹ Church at Diuine Seruice: And whether doe any familiarlie vse the companie of such as doe obstinatelie stand excommunicate, knowing the same; and what be their names:

19 Whether do you know of any that haue abused the Churchwardens or Sidemen of your Parish, or giuen them euill words for executing of their office, according as by oath and dutie they are bound:

Chap. 8. Concerning Schoolemasters, Physitians, Chyrurgions, Mi'wives, and Parish-clarks.

1 WHether haue you any Schoole-master in your Parish, that teacheth publikly, or in priuat house: Is there any teaching of Schollers to read or write in the Chancell, or in any part of the Church: Doth any Papist kéepe a Schoolemaster in his house, who commeth not to Church to heare Diuine Seruice, and to receiue the holie Communion: what is his name, and how long hath he taught there, or elsewhere: Doth your Schoolemaster teach any Papists, or Sectaries children, that come not to Church: Doth he bring his schollers to church, and dulie instruct them all, to learne the catechisme in the booke of Common prayer, at the least once euery wéeke: or what other Catechisme doth he teach: Is he of honest & sincere life, religion, & conuersation: Is he a Graduat and sufficient to teach, & diligent in teaching and bringing vp of youth: Is any thing with-holden and otherwise imployed that hath béene giuen to the vse of a schoole in your parish: What is it: by whom is it imbesilled:

2 What Physition or Chirurgion haue you haue you in your Parish: who not being a Doctor of Phisick in either of the Vniuersities, doth notwithstanding practise phisick: What other persons haue you among you, either male or female, who take vpon them to professe phisick, or chirurgery: and who be Midwiues within your Parish:

3 Haue you a fit Parish Clarke, aged twentie yéeres at least, of honest life, able to reade and write: are his and the Sextons wages duly paid without fraud or diminution, according to the ancient custome of your Parish: by whom is he chosen: is he diligent in his office, and seruiceable to the Minister: Doth he kéepe the Church cleane, and doores locked: is there any thing lost or spoiled by his default:

4 Doth your clarke or Sexton take vpon him to haue or suffer any superstitious, or any vnseasonable ringing of the Bels at any time, or without good cause, such as the Minister and churchwardens haue not allowed: When notice is giuen of any Christian passing out of this life within the Parish, doth neglect to toll a passing-bell, or to ring after the departure:

Chap 9. Concerning Ecclesiasticall Officers.

1 WHether are there any Ecclesiasticall Officers, exercising ecclesiacall iurisdiction within this Diocesse, who doe take or exact any extraordinarie fées, for any cause:

2 Whether haue any Church-wardens and Questmen concealed, and not presented any abuses or offences, punishable in the Ecclesiasticall Court: Or whether haue any such offences, being by them presented to the Chancellor, Archdeacon, Officiall or any other vsing Ecclesiasticall iurisdiction within this Diocesse, béene suppressed or left vnpunished, for bribe, reward, pleasure, friendship, feare, or any other partiall respect:

3 Whether are there placed by the Register, two Tables, containing the seuerall rates and summes of all fées due to the Judge, and other Officers of your Courts; one in the vsuall place or Consistorie, where the Court is kept, the other in his Registrie, in such sort, as euery man may come to view the same without difficultie? And whether doth

doth the Chancellor, Arch-deacon, or any other Officer, or Minister, exact or extort any greater fees, or summes of money, than in the said Tables are contained?

4 Whether doth the Chancellor, Archdeacon, or Officiall, commute or change any penance, or corporall punishment, for any money, without the consent of the Bishop? and what money haue they or any of them, received for such commutation, and of whom, when, and what was the offence, for which any such summe of money was received, or appointed to be paid?

5 Whether doth the Chancellor, Archdeacon, or Officiall, or any other person vsing Ecclesiasticall iurisdiction, speed any act, in any cause priuately of themselues, and not in the presence of some publike Notarie or Actuary?

6 Whether is the number of Apparitors increased in this Diocesse: and wherein and in what manner is the Countrey ouerburthened or grieued by them? hath any of them vnder pretence of authority, cited or summoned any person vnlawfully, or hath any of them taken any reward, for the concealing of any offence or sinne, or that the offendors might escape punishment? who be they that haue so done? or doe any of them take any fees that are not vsuall? Haue they threatned any to prosecute them, if they had no reward giuen them? or doe any of them cause any party to appeare in any Ecclesiasticall Court within this Diocesse, without first a citation obtained from the Iudge of the Court?

7 Whether hath any Ecclesiasticall Iudge or Officer whatsoeuer, Aduocate, Register, Proctor, Clerke, or other such Ministers, any way abused themselues in their offices, contrary to the Lawes and Canons in that behalfe prouided?

Lastly, whether haue you, and euery of you by your selues, read, or haue caused to be read to you, all these Articles? Haue you well examined and enquired into euery particular therein intended? haue you sincerely, vprightly, and without any partiall affection or concealement, presented and made knowne all and euerie the offenders, in any of the particulars, either as they are taken in truth to be, or by common fame reported?

If you know any other matter of Ecclesiasticall cognisance, worthy the presentment in your iudgement, and fit to be reformed by Ecclesiasticall censure, though it be not expressed in these Articles, yet you shall likewise present the same, by vertue of your oathes?

The Minister also of euerie Parish may and ought to ioine with the Churchwardens and Sidesmen for the presenting of offences; and if they be so irreligious as not to doe it, the Minister of himselfe may and ought to present?

There must be seuerall presentments made to euerie Article, and to euerie branch thereof, as far as they know, or haue heard of any offence.

FINIS.

Ra Munday